ONE BLOW MORE AT New Rome.

F. 2. 45

Being an APPENDIX to

BATTERING RAMS, &c.

CONTAINING

A farther discovery of the grand Errours, deep Hypocrisies, and Romish Practices of the Leaders and Teachers of the People called **Quakers**; but more parricularly *G. Whitehead*: Being an Answer to some part of his Book, stiled, *Innocency against Envy*, &c.

By Francis Bugg.

BIBL. CANT. ACAD.

——*Her foundations are faln, her walls are thrown down; for it is the vengeance of the Lord, take vengeance upon her: As she hath done, do unto her.* Jer. 50. 15.

LONDON:

Printed for *Joh. Guillim*, Book-seller, in *Bishops-gate-street*, over against the *Great James*, 1691.

Advertiſements of Books ſold by *J. Gwillim*, in *Biſhopſgate-ſtreet*, over againſt the *Great James*, Bookſeller.

1. THE *Painted Harlot both ſtripp'd and whipp'd*, &c. By *Fra. Bugg.*

2. *Reaſon againſt Raylings*, and *Truth againſt Falſhood*; being a Concluſive *Poſtſcript* to be annexed to the Book entituled, *The painful Harlot*, &c. By *Fra. Bugg.*

3. *Innocency Vindicated*, and *Envy Rebuked*; being a brief Anſwer to *G. Whitehead*, and *John Tyſoe*, &c. By *Fra. Bugg.*

4. *The Quakers detected, their Errors confuted, and their Hypocriſie diſcovered*, &c. By *Fra. Bugg.*

5. *Battering Rams againſt New Rome*, &c. By *Fra. Bugg.*

6. *One blow more at New Rome*, &c. By *Fra. Bugg.* All ſix in *Quarto*; with other Books wrote by divers Authors on the ſame Subject, bound together, as well as ſold ſeverally, &c.

De Chriſtiana Libertate; or *Liberty of Conſcience upon its true and proper Grounds, Aſſerted and Vindicated, and the Miſchiefs of Impoſition amongſt the People called* Quakers *made manifeſt.* In two Parts: The Firſt——by a nameleſs, yet an approved Author. The Second——by *Fra. Bugg.* In *Octavo*, Bound.

The Quakers unmask'd, [*i. e. Geo. Fox*, and his Party,] *Their Double Dealing, and Falſe-heartedneſs diſcovered*, &c.

A Looking-Glaſs for the Quakers, in two Columns; wherein they may in part ſee themſelves, and may be ſeen by others.

614:02

ONE BLOW MORE AT New Rome.

SInce I first saw the Book, *viz. Innocency against Envy*, &c. Signed by *G. W.* and *S. C.* in Answer to two of mine, *viz. The Quakers Detected*, &c. and *Battering Rams against* New Rome, *&c.* I met with *Geo. Whitehead*, and I was glad of the opportunity; the rather, because, in their Answer to my Challenge, in *Battering Rams*, &c. p. 19. 29. they tell the World, that the time limited to meet them at *Bishops-Storford* was expired before my Book came out; which I confess came not out till *February*, tho I sent it to be printed in *November*; however it came out time enough for them to have given me a months notice, because any time in *March* was the time prefix'd: But that my said Challenge might not appear to be only *A vapour, a boast*, &c. as they represented it; after I heard that *G. W.* was to have a meeting at our Town, I resolved (God willing) to meet him; and that they might not thrust me out of the Meeting, as their practice at *London* has often been, I got a Justice's Warrant, (resolving, that if they would not let me stay, I would silence *G. W.* for that day,) which after he perceived he sate down quietly.

Object. But some may say, What will they pull down and thrust sober People out of their Meetings? (They cannot but remember their own practice, how they used to disturb other Assemblies; and when they were pull'd down or thrust out, they used to cry out, Persecution, Persecution.)

Answ. Yea, all that is true, they used that practice, and sometimes with great violence: Concerning which one of their own Friends made this complaint, saying, "It hath been their lot to be haled (with violence) out of "the Assemblies of others, — and thrust into Prison; Did I think to see the "same violence offered in our Assemblies! Nay, but with sorrow mine Eyes "have seen pulling down, haling out, and thrusting forth of our Meetings, "and they went to the utmost so far as their power, and doubtless they

" wanted not will, but power, to punish. *Spirit of the Hat.* p. 29. Also I remember another of their Friends, being much troubled for the same things, told me, particularly, of one sober Woman (that speaks sometimes before their Ministers begin to Preach) whom they commonly thrust out, (thô one in their own form,) and sometimes puts her in *John Osgood*'s Celler, and there keeps her Prisoner. " I could (said he) be glad there was a way " found out to make them leave that practice, *&c.* I told him I would endeavour it; and accordingly I writ to *J. O.* about it, where amongst other things I writ this, *viz.* " It is the constant common Law of *England*, That " no Man shall be taken, imprisoned, dis-seized of his Free-hold, of his " Liberties, or free Customs, but by the judgment of his Peers; which are " vulgarly called a Jury, from *Jurare* because they are sworn to do right, *&c.* This with much more I wrote to *J. O.* but it seems, notwithstanding what I writ, they continue the same practice of thrusting her out of the Meeting still. These things considered, I was resolved to go to the Meeting well prepared; (and, as I said, the rather, because they had declared that my offer to meet them, to prove matters of fact, was but a boast, as if I had never intended it; (which challenge I do here again renew, as in *Battering Rams*, p. 19. 29. upon a Months notice;) and there I gave or offered *G. Whitehead* a Paper containing this charge following, offering publickly before the multitude to prove it against him, *&c. viz.*

First, *That* G. Whitehead *is a deceiver of the People.*

Secondly, *That he is a false accuser of the Blessed Martyrs, charging their Doctrine to be corrupt, tending to practical Ranterism; and thereby siding with the Papists against the Protestants.*

Thirdly, *That he is a favourer or an accuser of such principles and practices as border upon Blasphemy and Idolatry.*

But he refusing to take the Paper, or to accept the Challenge, I then shew'd him the Book, *Innocency against Envy*, &c. And asked him if he own'd it, which for a great while he evaded, but at length said he wrote part of it; but would not say what part that was, nor how much of it was his; so that this confession signified little; only shew'd that he was ashamed of his Partner, which is said to be *Steph. Crisp*, (yet he hath owned *G. Smith*, who is esteemed as bad a Man) or of his work, or both; or else why did not he own the book wholly, as well as a part of it? then I shew'd him his Book, *Judgment fixed*, &c. to which his Name is set at length, *George Whitehead*, and I asked him if he was the Author of that Book, which he refused to own either in part or the whole; which was to me and others a sufficient discovery of his guilt; for, as it is written, *fearfulness surprized the Hippocrite.*

Object. But possibly some may say, we cannot believe that *G. Whitehead* should refuse to own himself Author of his Book; nor that he should refuse to accept a Challenge, and answer a Charge thus publickly given him.

Answ.

Anſw. Indeed had he writ nothing but what was true, I believe he would have been forward enough. And as to the Charge if he had not been conſcious to himſelf of guilt, no doubt but he would have accepted it, and made his defence; for it had been for the intereſt of his Cauſe, to have publickly cleared himſelf, in that he was publickly charged: But then again on the contrary, if he could not have proved what he had wrote to be true, but upon Tryal I had proved him guilty of what for many years I have charged him in ſeveral of my Books already extant, and guilty of the then charge exhibited, it would have made ſuch a diſcovery of the grand Errours, deep Hypocriſie, groſs Lying, and manifeſt Forgeries, that it would have given their Cauſe ſuch a wound as our new ſort of Popery never had before; which doubtleſs was the cauſe why he declined it: And that he did both refuſe to own his Book, *Judgment fixed*, &c. and anſwer the Charge, of which there were many Witneſſes: ſome of whom have given me a Certificate thereof under their hands, which I think fit here to inſert, that ſo it may appear that my offer to meet *G. W.* &c. was not a boaſt or vapour; but rather that *G. W.* was timorous and cowardly, and the cauſe thereof I take to be a guilty Conſcience.

A Coppy of the ſaid Certificate is as followeth, viz.

WE whoſe Names are under written, do teſtifie that on the 30th. of *April* 1691. *George Whitehead* did refuſe to own his Book, *Judgment fixed*, &c. and to anſwer the recited Charge, which was by *Francis Bugg* exhibited againſt him.

Iſaac Archer.	*Thomas Bradbury.*	*John Papworth.*
Samuel Knowles.	*Robert Fugg.*	*Edward Marſh.*
William Coe.	*Robert Cranniſe.*	*John Prigg.*
James Webb.	*William Mainpriſe.*	*Philip Cranniſe.*

Now this matter being paſt doubt that they write what they are aſhamed to own, I wonder with what face theſe deluders can pretend they are moved of God to write ſuch abominable Lyes, ſuch groſs Perverſions, and manifeſt Forgeries as they do, which makes them aſhamed to own their ſaid Books. One inſtance of their perverſions I may recite out of their Book, *Innocency againſt Envy*, &c. p. 11. in anſwer to *The Quakers Detected*, &c. p. 3. where they have groſely abuſed my Intention; and by leaving out 5 words, viz. "*In the beginning they Taught*," have made me ſpeak what is for their turn, ſaying, I confeſs to their Doctrine, *viz.* "That all Men are inlightned by "Chriſt, according to *John* 1. 9. and to the ſufficiency of this light of Chriſt "to lead to Salvation, if obeyed, without the help of Mens outward Preſcriptions, Forms, *&c.* *A plain confeſſion* (ſaith *G. Whitehead*) *to the Truth of the Quakers Doctrine, Practice, Converſation, and Deportment, and that ſimplicity*

plicity and plainneſs which attended their Miniſtry, &c. But let the Reader peruſe that Book of mine, ſtiled, *The Quakers Detected*, &c. p. 5. and there he ſhall find me far enough from confeſſing to their then preſent Doctrine, Practice, Deportment, and Converſation; for my words are theſe, *Thus have they, by their late Doctrin eand Example, rendred their ancient Doctrine and Example a meer decoy to catch ſimple Souls by; and being once caught, it is altogether in vain to plead the ſufficiency of the Light of Chriſt to lead, teach, and Guide. No, no, the Church now have given forth Rules and Laws, and outward Directories; and by virtue of her Apoſtolical Authority ſhe impoſes the obſervation of them upon her Members; whether they believe that what ſhe impoſes be a duty incumbent upon them, yea, or nay*, &c. Which ſhews clearly that thô I did ſet forth what they held in the beginning; yet in that Book I made it appear that they taught the contrary now. And what thô *Rome* was once a Glorious Church, endued with ſound Doctrine, and many other excellent Ornaments; yet by her Innovations, and miſchievous Impoſitions, ſhe is juſtly deſerted and detected, and left to bewail her Widow-hood and loſs of Children; ſo that there is a great difference betwixt my ſaying, *In the beginning they taught ſound Doctrine*, &c. and ſaying the ſame now, when 'tis apparent they teach the contrary: O how fallacious are they! Thus have they dealt by me in great part of their Anſwer; which ſince they are aſhamed to own, I ſhall take the leſs notice of it. Sure their Cauſe begins to flag, and their high boaſting is come to a low ebb, who are forced to uſe ſuch tricks and ſhams, to uphold their tottering Kingdom, *&c.*

But I ſhall now proceed to make it more evidently appear, that they do not teach *now* as they taught in the *beginning*, that their *practice, deportment*, and *converſation* is not *now* as in the *beginning*, nor attended with that *ſimplicity* and *plainneſs* as they ſeemed to be in the *beginning*.

The I. Article againſt their late Doctrine.

IN the beginning they taught that all Men were enlightened, according to *John* 1. 9. and that this light wherewith Chriſt had enlightened them was ſufficient, if obeyed, to lead to Salvation, without the help of outward Rules, Laws, and Directories of Mens preſcribing

But now they teach the contrary, as appears by their new Directory made at a General Council held at *London*, 1675. wherein they have declared all People out of the unity of Chriſt's Church, and order of the Goſpel, who ſhall either directly or indirectly diſcountenance Women's Meetings, as at large ſet forth in my Book, *De Chr. Lib.* p. 43. 44.

The

The II. Article against their Popish and Antichristian practice.

IN the begining they taught that to impose any thing upon another Man's Conscience, either to do or practice, is contrary to Christ's Command, yea Antichristian and Romish. See *Josiah Coal*'s Book, stiled, *The Whore unveiled*, &c. p. 71, 62. And *R. Hubberthors Works*, p. 188.

But now they impose on each others Consciences, both to do and practice; and for Nonconformity record and excommunicate out of the Unity, as at large set forth in my Book *De Chr. Lib. &c.* p. 61, 62, 63. where the Orders for the strict observation of the Womens Meetings distinct and apart from the Men, and *John Ainslo*'s Sentence of Excommunication are at large set forth, as I took them out of their Quarterly Book for the Isle of *Ely*.

The III. Article against their Deportment and Carriage.

IN the beginning *G. Whitehead* and many others came throw the Conntry in plain habit, walking on foot, content with mean accommodation, apt to teach, not given to filthy lucre, often visiting the sick, the poor as well as the rich, working often on their Trades that they might not be chargeable: But now they are grown Great and High, and instead of a plain grey cloth coat and short hair, they are now clothed with the finest of the Fleece, the best of hair Camlets, well set Perriwigs; instead of going on foot they generally have the best Horses they can get, yea some of them have their Coaches, Calashes, Foot-boys, and Servants to attend them; and instead of cold water the best of Spirits, ask *Steph. Crisp* else, and other costly accommodations. Concerning which one called a Quaker formerly writ this, *Ah! how did their Countenances and Garments suite with their Preaching of the Cross of Jesus? and very many were brought by their Ministry out of rich cloathing: But* Behold a wonder! *these Ministers in a short space got into the rich habits; to wit, Beaver Hats, Camlet Cloaks, the finest of the cloth, not inferiour to the Merchants of the City*, &c. Spirit of the Hat, p. 28, 29. Thus it is plain that their deportment is changed, and by their practices *do not now as in the beginning*.

The

The IV. Article against their taking Money contrary to their pretences.

IN the beginning they taught that nothing amongst them, as a People in their Christian Society, should be recorded for Money, but freely. A free People, and in love serve one another. *Geo. Fox's Order for Marriage*, printed 1650. See also my Book, *Innocency vindicated, and Envy rebuked*, &c. p. 3.

And also that it was a breach of Christ's command to take Money for Preaching; and under this notion exclaimed bitterly against the Presbyterians for their Bason and Platter, (in which it seems they received their hearers Benevolence:) And likewise against the publick Preachers for their settled maintenance, as Tyths, and the like, calling them Hirelings, greedy dumb Dogs, Witches, Conjurers, Devils, and what not, which might render them odious, and beget prejudice in the People against them, *&c.*

But now they can take 50*l. per Annum.* 30*l.* for writing a Manuscript of 5 or 6 sheets to teach Children, which a publick Preacher will do as much, and to a much better purpose, for 20*s.* Now they can take 12*d.* for writing a Marriage Certificate. And tho *G. W.* says they do not Preach for Money; yet I say their Ministers take Money for Preaching, which is Equivalent. See more of this nature in *Battering Rams*, p. 13, 14. Besides many other gifts which are given and received privately, or else it would quite spoil their pretensions, to do all things freely, to write, suffer, and preach freely. *Vex these Midianites and smite them.* Numb. 25. 27.

The V. Article against their Practice and Deportment.

IN the beginning they taught that to respect Persons was to commit Sin, and he that sined was of the Devil: And how can ye believe (said they) who receive honour one of another?

But now they receive Honour of their Servants and Apprentices. I knew a young Man who was to be an Apprentice with *S. Duncon* who used so many words with the youth to stand without his Hat, and to give him that respect (tho he himself would not put off his Hat to the King) as that the young Man fell a crying, and would not stay, chiefly on that account. I could tell you of the actions of *E. W.* and divers others, who though they would give no respect, yet they would exact it of their Servants, and other their Inferiours. Some of them begin to Conju and Bow; but must not put off the Hat, that being one main subject of their Religion; yet the'll receive honour not only from others, but from one another too; and such honour as no

no other People, unleſs their *Elder Siſter*, ever gave or received: One inſtance thereof I may recite, which is taken out of ſome Letters ſent to *G. F.* in his life-time, as at large in *Battering Rams*, p. 28, 29. *viz.* 'Dear *G. Fox* 'who art the Father of many Nations, whoſe Life hath reached through us thy 'Children:—— Whoſe Being and Habitation is in the power of the Higheſt, 'in which thou Rules and Governs in Righteouſneſs, and thy Kingdom is 'eſtabliſhed in Peace, and the increaſe thereof is without end.— *Joſiah Coal.* 'Dear and precious One, in whom my life is bound up, and my ſtrength in 'thee ſtands: By thy breathings I am nouriſhed, by thee my ſtrength is re-'newed; bleſſed art thou for evermore; Life and Strength comes from thee, 'Holy One.—Daily do I find thy Preſence with me; for I cannot reign but 'in thy Preſence and Power. Pray for us all; pray for me, that I may ſtand 'in thy Dread for evermore: I am thine, begotten and nouriſhed by thee, 'and in thy Power am I preſerved. Glory to thee, Holy One, for ever, *&c.* '*John Audland.*

This is ſo notorious, that I expected they would have condemned ſuch Idolatrous and Blaſphemous Names and Titles given to any Man; eſpecially ſuch as they, who ſay that the very Reſpecting Perſons is committing ſin; and that the very putting off the Hat, (which is only a civil reſpect,) to be one of the greateſt Crimes.

But inſtead of that *G. W.* hath this paſſage in his *Innocency againſt Envy*, p. 18. 'And as to his charge of Idolatries if not Blaſphemous Names and 'Titles, given to *G. Fox.*—How proves he they gave and intended thoſe 'Names and Titles to the Perſon of *G. Fox*, and not to the life of Chriſt in 'him, whereof he was a partaker, *&c.*

Now here is a *Riddle*, I confeſs: But ſince *G. W.* would excuſe the Perſon of *G. Fox*, and have the World believe that thoſe Prayers were given, and Titles attributed to the life of Chriſt in him; I would ask him, whether it be conſiſtent with the Chriſtian Religion, to pray to the Life of Chriſt in *G. Whitehead*, *T. Rudyard*, *Steph. Criſp*, *Rob. Sandiland*, *Sam. Cater*, *G. Smith*, or *John Tyſoe*, and others as eminent of your Tribe, ſince you are all enlightened; and that if Chriſt be not in you, you are Reprobates; and Reprobate Silver you are loth to be called; though I think there is no worſe Coin in any Society in *England*; I ſay, the Queſtion I ask *G. W.* is, Whether it be proper to pray to the life of Chriſt in any of the forenamed Perſons? If you ſay nay, but to the Life of Chriſt in *G. F.* only; then, Whether you did not Deifie and Adore him above what was meet? Well, but if you grant it proper to pray to the Life of Chriſt in *G. F.* while living, then I would ſtill *Quære* of *G. W.* (who I ſuppoſe ſucceeds him in the *Chair*, or he would never excuſe or juſtifie ſuch manifeſt Idolatry and Blaſphemy,) Whether it be not ſtill proper to pray to the Life of Chriſt that was in *G. Fox* while living? For though the Perſon of *G. F.* be dead; yet I ſuppoſe you conclude the Life of Chriſt (to which you Dream theſe Prayers were offered) does not die. Come, anſwer theſe things, do not equivocate, but be plain,

without your cunning Evations, Quibbles, and Jeſuitical Reſerves, that we may underſtand your Principles concerning them; which if true and ſound, we may juſtifie you; but if falſe and erroneous, that we may batter you out of your ſtrong Holds, and Dens, and lurking Places, where you lie ſculking to deceive the ſimple.

And ſeeing *G. F.* in his life-time did not put forth a Paper to condemn the ſaid Idolatrous Practices, and Deifying Adorations, but received and owned them; yet if *G. W.* and other of your Miniſters would now do it, *viz.* Firſt, as not having unity with *G. F*'s owning and embracing ſuch Titles; and, Secondly, utterly condemn and cenſure the ſaid Idolatrous Titles, *&c.* it would give great ſatisfaction to the World.

The VI. Article againſt their contradictory Practice and Deportment.

THey ſometimes taught that reflecting upon Perſons was a mark of a falſe Prophet; and that reflecting upon Perſons was never the way to beget to God. *G. F*'s *Great Myſtery*, &c. p. 237. And that to *call Names* for Religion were no Chriſtians of Chriſt's making. See *W. Penn*'s *Addreſs to Proteſtants*, &c. p. 242.

Now that it may appear that you teach one thing, and practice contrary thereunto, I ſhall be the larger upon this head, ſince calling of Names ſeems to have been a principal Pillar in your Building, and as natural to your Temper as Meat and Drink, as I could ſufficiently make appear if I would examine your many conteſts, both with the Epiſcopalians, Presbyterians, Independents, and Baptiſts: And laſt of all with ſuch as have ſeparated from you upon ſight of your manifold Errors; but I ſhall keep to 3 or 4 of the moſt eminent inſtances of your Genuine Temper, that the World may ſee you can as well give the moſt curſed Names and black Characters to ſuch as oppoſe you, as well as to aſcribe Divine Attributes to the Chief amongſt you.

For the firſt ſee your Book, ſtiled, *Truth's Defence*, wherein you called Mr. *Camelford* (a Miniſter) theſe Names, (in your Anſwers to his Queries,) *viz. Scarlet-coloured Beaſt, filthy Beaſt, Impudent and Brazen-faced, Slanderous Beaſt, Painted Beaſt, Thou art damned openly. I charge thee to be a Witch to bewitch the People. Brazen-faced thou art, for thou art a Beaſt, Thou blind Sot, Thou dark Sot*, &c. And p. 81, 82. in Anſwer to ſome Profeſſors, you have theſe words, *viz. Thou Enemy of God, and Man of Sin, for* Deſtruction *thou art* Ordained *to go therein, thy fear of it doth begin, and the Lake that burneth, and the Pit thou art to be turned into, eternally thou ſhalt know me that I ſpeak the truth*, G. F.

and

Second Inſtance is in *Ed. Burrough*'s Anſwer to one Mr. *Bennet*, who propounded ſome Queries, as at large in his Works, p, 29, 30, 31. whom you call thus, *viz. A Reprobate, A Child of Darkneſs thou art:* — *The Light condemns thee, and all thy Generation eternally*; *we witneſs thee and thy Generation to be in the Witchcraft and Sorcery*; *thou art Darkneſs it ſelf, thou Reprobate,* — *A blind ignorant Sot,* — *Thou Blaſphemer,* — *Thou accurſed art made manifeſt,* — *Thou Beaſt to whom the Plagues of God are due, and upon whom his wrath muſt be accompliſhed,* — *Thou dark blind Hippocrite, thou dead Beaſt, thou polluted Beaſt, thou Sorcerer,* — *O thou dark Beaſt and Conjurer, who art Querying with thy Conjuring words*, &c.

Third Inſtance of your meek Lamb-like Language, if it be proper to call darkneſs light, I ſhall take out of your Book, entituled, *A threefold Eſtate of Antichriſt*, &c. p. 7, 8, 9, 10. where your terms of the publick Miniſtry are monſtrous, which muſt be on purpoſe to affright People into a hatred and an utter deteſtation of them; eſpecially ſuch as believe you are endued with an Infallible Judgment, as that *you know who are Saints, and who are Devils, and who are Apoſtates, without ſpeaking ever a word.* According to your vain pretenſions, I ſay, the Names and black Characters you give to all the Publick Miniſtry run thus, *The Prieſts of the World are,* 1. *Conjurers,* 2. *Thieves and Robbers.* 3. *Antichriſts.* 4. *Witches.* 5. *Devils.* 6. *Lyers.* 7. *A viperous and ſerpentine Generation.* 8. *Blaſphemers.* 9. *Scarlet coloured Beaſts.* 10. *Babylon's Merchants.* 11. *Whited Walls.* 12. *Ravening Wolves.* 13. *Greedy dumb Dogs.* 14. *Eminent and ambitious Phariſees, they love the uppermoſt ſeats at Feaſts, and to be perking in the chiefeſt places in the Synagogues.*

Tho. Aldam.
Benj. Nicolſon.
John Harwood.

And who are more in the practice of perking in the cheifeſt places in the Synagogues, than the Quakers Preachers are now?

Fourth Inſtance is from your learned *Sam. Fiſher*'s Book, *Ruſticus*, &c. where writing againſt Mr. *Baxter*, Dr. *Owen*, and others of the Presbyterians, (and which was dedicated to King *Charles* the Second, and all Magiſtrates,) rendring the ſaid People as vile and contemptible as 'twas poſſible for you to do, calling and comparing them to *Lizards, Moles, Tinkers, Redcoats, Green-headed Trumpeters, rare and baſe, Wheel-barrows, Gimcracks, Whirlepools and Whirligigs, A Moon Calf, their Bell has no Metal, but the tone of a Kettle, capers about, quavers up and down like a blind Night-Bat*; *ragged, torn, threadbare tater-demalions, Serpents, Vipers, grinning Dogs*, &c. See *Quakers Detected*, p. 20. This with abundance more ridiculous and idle Drollery is dedicated, as above, to King *Charles* the Second, and all Magiſtrates: And what People have they not treated thus? Nay, the very Martyrs have not eſcaped their cenſure.

And, laſtly, to compleat this Article, I will add a few of the Names and black Characters given my ſelf, and ſome other Quakers who have oppoſed them, *viz. Beaſts, Dogs, Wolves, Enemies of all Righteouſneſs, Children of the Devil, yea Devils incarnate.* This is a little of *G. W*'s language in his Preface to *Judgment fixed*, &c. and his Friend and Fellow Preacher *Rob. Sandiland* hath ſomewhat to the ſame purpoſe, in his Book, *Righteous Judgment*, &c. p. 97. where he calls us, *Dark, Devil driven, dungy Gods, Libertines, Judaſes, Heathens, Atheiſts*, &c. One would have thought, that ſeeing they have told us, *Thoſe that call Names for Religion were no true Chriſtians*, they would not thus have unchriſtianed themſelves, by calling theſe Names; and yet, alas! theſe are but few in compariſon of what they have vented forth againſt ſome that for Conſcience ſake cannot conform to their Ceremonies. See a few more of their Curſes and Names they give and call us in my Book *De Chr. Lib.* p. 17, 18. to which I refer the Reader. But I thank God they have always been to me as the crackling of Thorns under a pot, they being void of Chriſtianity, Truth, or Charity.

And as for their Anſwer to *Battering Rams*, 'tis of the ſame Nature, and ſo ſlender, impertinent, and ſhort of an Anſwer, as 'tis not worth replying too; eſpecially ſince *G. W.* will not own it, only a part of it, and what part that was he did not tell us; ſo the leſs reaſon to give a reply; yet I think it neceſſary to make ſome few obſervations on it. And, Firſt, when I charge them in p. 3, 4. with incouraging *O. C.* and his Army, to fighting with carnal Weapons; they tell me it was not ſpoken in the Preſent Tenſe, but in the Preterpluperfect Tenſe, of which the word *have* is the Sign, and ſo related to former times; when 'tis manifeſt that their Advice, Council, Incouragement to *Oliver* and his Army, reſpected the Preſent Tenſe, Preterperfect Tenſe, and Future Tenſe. Did not *G. Fox* ſay to *O. C. Ariſe and come forth*, &c. (is not this the Preſent Tenſe, and of the Imperative Mood, which bids and commands,) and that in the Name of the LORD. And more of this I can make appear if need be; but by this all may ſee what poor ſhifts and manifeſt evaſions they are forced to make uſe of; for, as I then ſaid 'tis either *Lawful* to fight, or it is *not*; if *not* then did *G. F.* and *E. B.* do ill to incourage *O. C.*'s Army and Officers to a practice they believed was not Lawful; but if *Lawful*, as formerly they ſeemed to acknowledge, then have they greatly abuſed their People, and carried two Faces under one Hood a long time.

See Quak. Unmask'd, folio, p. 2, 4, 6, 9, 12. and *Sam. Faſher*'s works, p. 19, 20. and I can prove not only that you recorded (in your Book of Foreign Letters) what one of your Miniſters ſaid to the Court at *Barbadoes*, viz. *We directed all People to the Spirit of the Lord God in them, and if that led them to fight, I had* (ſaid he) *nothing againſt it; but* alſo that *S. Fiſher* ſaid, *viz. he believed, or expected, that the People called Quakers would be inſtrumental by force* (with others) *to turn out, or overturn the then Government.* This he ſpake to Mr. *Ofgood* (after the riſing of the Fifth-Monarchy-men) and Mr. *Pennyman*, as I am informed; Pray ask them if they do not remember it; I am ſorry you ſhould give occaſion for the reminding you of theſe things.

And

And, Secondly, when I tell them of their many Salutations, Addreſſes, and Prayers for *O. C.* the late King *J. &c.* and ſhew their backwardneſs in their publick Acknowledgments to their preſent Majeſties K. *William* and Q. *Mary*, (whom God preſerve,) they ask me, *How I come to concern my ſelf? What is the matter* (ſays *G. W.*) *is the Man ſo ſwelled, ſo big with conceit, ſo puffed up?* &c. I anſwer I am concerned, and have cauſe for it; in that many called Quakers are my near Relations, and many of the Hearers honeſt People, but have their Eye too much to ſuch Teachers and Leaders as *G. W.* and his Brethren, whoſe example in this matter, as well as in many others, go too much for a Precedent with their Hearers; therefore for their ſakes, I could be glad to ſee you Addreſs your ſelves to King *William* and Q. *Mary*, and pray for them as publickly, and as heartily, as you did for K. *James* and the former Powers, that ſo the People following your example, might be more united in affection to the preſent Government, than I fear many of them are, and that chiefly through your example. In the Reign of K. *J.* 2. you were ſo affected and tranſported, that you publiſhed many Books in favour of his Government, one after another, and ſent out your publick Addreſſes, your publick Prayers, your frequent Epiſtles, Counſel and Advice, *&c.* See *Battering Rams*, p. 8. But ſince K. *W.* and Q. *M.* came to the Crown, not *One* Book, not *One* Epiſtle, not *One* publick Prayer, not *One* publick Addreſs: Nay, you have been ſo far from doing ſo, that you made an ORDER to call in the Widow *Whitrow*'s Books, which were writ in favour of the Government; and who can but be concerned at theſe things, yea aſtoniſhed at your ingratitude. You are a bad example to your Hearers, who are ſo captivated to you, that though they liked the ſaid Books, yet when they heard of your ORDER for the calling of them in, then they were ſent back again, and ſo hindred their ſpreading. More might be ſaid about theſe matters; but I will not inſiſt too much upon this point, leſt you ſay I expoſe you, and would ſet the King againſt you, which is not my deſire, as well as below the Dignity of his Perſon, Place, and Station: But why ſhould you ſo much talk of being expoſed? I only tell you of your duty, and remind you wherein you are ſhort of it, that ſo you may amend for time to come; indeed if I ſhould tell the King, *&c.* that you were Fiery Fighters, that your principles are to defend your ſelves by the Power of the Sword; if I ſhould charge you with Battles, Victories, Trophies, and Blood-thirſty Tyrannical Projects, as you have charged the Presbyterians and others with-al, then you might ſay I expoſed you, and if I ſhould call you *Lizards*, *Moles*, *Tinkers*, *Beaſts*, *Dogs*, *Wolves*, *Conjurers*, *Sorcerers*, *Sots*, *Witches*, *Devils*; *and tell you you are ordained for deſtruction, to be turned into the Pit eternally*; *Scarlet-coloured Beaſts*, *Serpents*, *Vipers*, *grinning Dogs*, &c. I ſay, if I ſhould thus call you, and expoſe you, then you might well ſay

See *W. P.*'s *Juſt rebuke to* 21 *Divines*, &c. See *Edw. Burrow*'s *Works*, p. 54, 55. See your Book, ſtiled, *The way caſt up*, &c. See your Book, ſtiled, *Saul's Errand*, &c and your Book, ſtiled, *Truth's defence*, &c. Quoted in *Battering Rams*, p. 8, 9, 10. See alſo *Sam. Fiſher*'s Book, *Rusticus*, &c. See your Book, ſtiled, *Plain and peaceable Advice to the Presbyterians*, and ſome-other of your Controverſies.

ie

it was Malice, Envy, and Prejudice, and that I was greatly to blame; but ſince I do not therein follow your example, but contrariwiſe only tell you your duty, and which I take to be my duty, that ſo you may amend, and follow the example of the Bleſſed Apoſtle, who ſaid, *Pray for all Men, for Kings*, &c.

Quære. Well, but ſome may ſay, though indeed you do not follow their example of curſing and railing of your Adverſaries, which was always their practice, yet you are very *ſharp* upon them; and particularly the Titles of your Books, as *New Rome*, &c. *Painted Harlot*, &c. this they take unkindly.

Anſw. I muſt confeſs I am ſo; but 'tis what their practice draws upon themſelves; if they will follow the ſteps of the Papiſts, they muſt be ſometimes compared to them; this alſo is done that they may repent of their Errors, and that others may not be too haſty in ſucking them in; being thus faithfully warned and cautioned concerning their Errors, deep Hypocriſies, and unchriſtian curſing and railing, *&c.* and to juſtifie my calling them *New Rome*, I ſhall give theſe ſix reaſons following; which being compared with my fore-mentioned ſix Articles againſt their Doctrine, Practice, Deportment, and Converſation: And what I wrote in *Battering Rams*, and other my Books, I doubt not but there will appear ſufficient ground, why I compare them to Papiſts, and call them, *New Rome*, &c. *viz.*

1. By their curſing and railing Language, and giving ſuch Names and Terms to ſuch as oppoſe them in their pernicious Current, and deſtructive Race, as none but Papiſts are wont to do.

2. By giving ſuch Divine Attributes and Blaſphemous Titles to *G. Fox* in his life-time, uncondemned, and ſtill juſtified or excuſed, which none but Papiſts are wont to do; and that they therein follow the Papiſts example, who did pray to, and idolized their Saint *Thomas Becket*, is freſh upon Record, and the ſame Cauſe produces the ſame Effect through Ages and Generations.

See the Conference between Dr. *Raynolds*, and Mr. *Hart*, printed 1584. p. 411, 412. where the ſtory of the Papiſts praying to St. *Tho. Becket* is at large.

3. By their pretence to Infallibility in judgment, ſaying, *They know who are Saints, who are Devils, and who are Apoſtates, without ſpeaking ever a word.* Nay, they ſay farther, which is more than ever I knew the Papiſts once pretend to. *viz.* That they are thus *endued at* all times, *and on* all occaſions. See *Battering Rams*, p. 10, 11. where their Books and Pages are truly and fairly Quoted, *&c.*

4. By their valuing their *unwrit Traditions* above the Scriptures: Firſt, by recording *in their Quarterly Books*, their own Preſcriptions, Cannons, or Rules; but not one verſe of Scripture. And, Secondly, ſentence and record ſuch out of Unity, who do not obey the ſaid Orders, when ſuch as tranſgreſs Scripture Commands go free. Thirdly, In their Meetinigs for worſhip of God they frequently read the Epiſtles of *W. Pen*, *Rob. Sandiland*, *G. Whitehead*,

head, *S. Cater*, &c. But never read in their ſaid Meetings the Epiſtles of *Paul*, *Peter*, *James*, or *John*; nor one Chapter in the Bible: In this I know no People reſemble them; the Papiſts come neareſt.

5. In that they ſtile themſelves, *The only People of God*; and alſo affirm in print That *only amongſt them is God Known*, that *they are in the Truth, and none but they*; even like their *Elder Siſter*, who ſits as a Queen, ſaying, *I am, and there is none beſides me.*

6. And what Covenant or Agreement ſoever they make with one they account an Heretick, though it be recorded in their Quarterly Book, and which one would have thought they would never have broke; yet when they conceive it to be for the honour or intereſt of their Holy, or rather Unholy Church, they have and can break it; as hath been the practice of their *Elder Siſter*, whoſe Sacred Maxim is, *Not to keep Faith with Hereticks.*

And now, having, I ſuppoſe, ſufficiently Anſwered the Quere, and given Reaſons for the Titles, I ſhall conclude with a word of uſe and application to **New Rome.**

ROME's *SISTER thou art rightly ſtyl'd,*
And with her may compare:
The Innocent thou haſt beguil'd,
Under Pretences fair.

Hypocriſie in thee is found,
Thy Leaven is not good:
Thy deep Deceit, thy Wit profound,
In which thy Confidence ſtood,

Is now come forth to open View,
That all may plainly ſee
Thy Art, thy Craft; and well perceive
Thy deep Hypocriſie.

How proud, like to the Phariſee,
Thy Countenance appear:
And how like to the Romiſh *See*
Thou doſt thy Fabrick rear?

Thy Errors, which but few did ſee,
Are now become thy Crime;
And loaded therewith thou ſhalt be,
And that from Time to Time:

A Crime from which thou can'ſt not,
With all thy Subtilty,
Clear thy ſelf; 'tis ſuch a Blot
That on thy Face doth lie,

As ROME, *thy SISTER, never had,*
At thy Age, charged on her;
Nor any Crimes half ſo bad,
At twice thy Age, upon her:

Though ſhe, at length, as Age grew on,
Through her vile Impoſition,
Abhor'd became, and grew a Scorn
In ev'ry Chriſtian Nation.

And doſt thou think for to eſcape,
With thy UNWRIT TRADITIONS,
The Stroaks which Proteſtants do make
Againſt thy Superſtitions?

Againſt thy Errors, and thy Pride;
Againſt thy Hypocriſies:
Againſt thy Turning with the Tide,
And other Enormities?

No, no, I ſay; as thou art found
Treading the Papiſts Path,
True Proteſtants will thy Pride wound,
As Luther, *and others, hath*

Thy Elder SISTER's Tripple Crown,
Whoſe Pride doth not exceed
The Pride of thee, which doth abound,
Exceeding her indeed.

Wherefore, ye skilful Archers bold,
Come forth, and bend the Bow:
Let none eſcape, as hath been told
Of Babel, *High nor Low.*

But do to her as ſhe t'others have,
As a juſt recompence:
She hath been proud, againſt the LORD;
And uſed Violence.

This

This following Mr. F. B. *writ to a Friend of his.*

Dear Friend,

I Having ſent the Manuſcript to be printed, deſire it may be to the Glory of *GOD*, the People's good, and if poſſible to bring theſe poor Men to a ſenſe of their bewildred State; for whatever they think (*GOD* knows) I have no malicious intent, nor nothing of revenge for any wrong they have done me; but as I deſire to be forgiven, ſo if they would but confeſs their faulty doings, I would freely forgive them; and if they would confeſs their Sins to *GOD*, I could pray they might be forgiven; but while they do not confeſs, and ask the *LORD* forgiveneſs, (againſt whom they have ſo deeply tranſgreſſed,) I do not expect they will acknowledge the wrong they have done to me. However, I am ſorry for the ſake of many amongſt them, that I have been made thus to write; but I cannot help it. The time is come, that the ſame meaſure they have meaſured unto others, muſt be meaſured to them again, heaped up and preſſed down. *And what am I, that I ſhould withſtand this great Work, which the LORD is bringing to paſs?* The Salvation and Safety of this People I have much deſired, even when my Pen hath been ſharp towards their Leaders, who cauſe them to err, and at whoſe door I cannot but lay the weight of their *Apoſtacy*, yet all this while without prejudice or malice, as they interpret; and though as to my ſelf, I can (I thank *GOD*) bear their Indignities, yea the worſt they can ſay, and to become (for the ſake of the honeſt-hearted amongſt them) as the Offſcouring of all things; for I find my ſelf given up to bear, and to ſuffer willingly that *GOD* may be glorified. I am fully ſatisfied they ſhall yet be more and more laid open, diſcovered, and made to appear what they really are, and that their *Mountain* ſhall be laid waſte, and that they ſhall become like a waſte, howling Wilderneſs, dead, dry, and barren; and that Widowhood and loſs of Children ſhall one day attend *Her*, unleſs ſhe repent and humble her ſelf, confeſs ſincerely *Her* ſins to *GOD*, and then who knows but the *LORD* may reſtore to them their Ancient Splendour. Well, this muſt be left with Him, who orders all things according to the Council of his own Will, and brings to paſs *ACTS*, yea *STRANGE ACTS*, to whom be Glory for ever.

Mildenhall, June 5. 1691

Francis Bugg.

ERRATA.

Pag. 6. l. 6. r. 1659. l. 36. for *Subject* r. *Pillar*.

FINIS.